

SPECIAL FEATURES OF THIS ISSUE:

Mental Functions Analyzed.—Martian Correspondencies.—Nearing the Consummation.—Resurrection and Life.—The Coming Revolution.—Iconoclastic Reform.—The Mystery of Existence.—Editorials.

THE FLAMING SWORD

A detailed illustration of a hand holding a sword that is engulfed in flames. The hand is positioned in the lower-left corner of the central panel, with the sword pointing upwards towards the title. The flames are depicted with dynamic, swirling lines, creating a sense of intense heat and light. The background of the central panel is dark with radiating lines emanating from behind the sword, enhancing the dramatic effect.

April 20, 1900.

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Prof. U. G. Morrow.

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, L. E. BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

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HOW TO STUDY KORESHAN UNIVERSOLOGY.

THERE ARE many minds in the world who are quick to condemn without investigation, every new idea which conflicts with preconceived opinions; and there are thousands who are not disposed to spend much time in the investigation of a system of science. The great majority of people do not care for truth; there are comparatively few truth-seekers. We are living in a degenerate period of the world, and the modern mind demands light literature—something that is easy to comprehend. It is easy for a fad to become popular, because it can be grasped in a short time without the expenditure of much mental energy.

We are not surprised that many people who come in contact with Koreshan Universology cannot understand it; it cannot be understood without considerable mental application. It is a scientific System, which involves the entire universe and all its contents; it embraces a knowledge of the principles and laws by which Deity exists; and it reaches down to the very confines of the universal structure. If we taught astronomy alone it would involve much. A man may gain a smattering of astronomy as it is taught in the world today; but do not men spend years in the study and investigation of astronomy in the university and the observatory? If we taught only mathematics, would not some years be required to comprehend its principles and methods? Do not expect to understand Koreshanity in a day, a month, or a year; it would not be worth much if it could be grasped at a glance! Koreshanity is promulgated for the benefit of the truth-seeker; and the man who desires truth above all else, will allow neither time nor means to stand in the way; he will pay the cost of patience which will ultimately satisfy.

Simple in Fundamentals.

While Koreshanity is complex as it enters into all the many ramifications, it is simple in fundamentals. There are three great truths to be kept constantly in mind in the investigation of the System: The fact that the universe is a great cell; that God and man are inseparable and interdependent; and that matter and energy are correlated and interconvertible. Koreshanity teaches a system of Cosmogony as its basic science. In the material cosmos the foundation is laid; we begin with a demonstrated premise, and by inexorable logic, the mind is led to all the rational conclusions of the Koreshan System.

In order to comprehend Koreshan Universology, the subjects treated must be seen from our view-point; it will do no good to interject your own previous conclusions, and judge the System by opinions which have no foundation. The mind must be emptied of fallacy; and then from an entirely new basis the mind may assimilate truth in a way that is both surprising and satisfying. It is not a good idea to jump from subject to subject, in the investigation of Koreshanity—that is, tasting here and there in the endeavor to find something to suit the fancy. No student in school has ever made progress by skimming through his studies.

Thirteen Years of Koreshan Publications.

"But what shall we study? You have no text-books." We have that which will enable the student to grasp the fundamentals and many conclusions of Koreshanity. During the past thirteen years, the Guiding Star Publishing House has been busily engaged in printing the writings of KORESH and his disciples—issuing THE GUIDING STAR and THE FLAMING SWORD. A single file of THE FLAMING SWORD for the past ten years makes up several large volumes—thousands of pages of valuable matter, containing hundreds of articles written for the purpose of imparting to the student a knowledge of the System.

We have people all over the country who prize these productions above all the mass of the world's literature, and who would not part with these volumes for any consideration, because to them, the

volumes have become invaluable. In THE FLAMING SWORD, since the beginning of its publication, hundreds of subjects have been considered from the Koreshan standpoint; hundreds of questions have been answered—just such questions as the new readers of THE FLAMING SWORD today desire to have answered. We recommend these back numbers of THE FLAMING SWORD, because they are still obtainable, but rapidly becoming exhausted; and it will not be long until we will have no more of the older numbers.

A Glimpse at Koreshan Literature.

But we do have Koreshan text-books which teach the things that are most important for the Koreshan student to know—the laws of life; the presence of the Messiah, and the necessity of the recognition of his mission; the revelation of the character of Deity in his relation to humanity; the form and function of the cosmos; the science of the resurrection, and kindred subjects. These text-books are the pamphlets issued by the Guiding Star Publishing House, and include many of the choicest gems from the pen of KORESH. Then there is the Cellular Cosmogony which, if studied as assiduously as a child must study the rudiments of orthography and grammar at school, would reveal to the mind vastly more knowledge concerning the universe than is possible to obtain in all the universities of the world! The value of this work is in its contents; it is not stamped with gold letters on morocco covers; but it is worth its weight in gold to the advanced mind!

Many minds find it difficult to understand the writings of the Founder of Koreshanity, because they undertake to read his profound productions as they are used to reading works of fiction. Read them as you would read law, as you would read to become a physician, or as many read the Bible—studiously, with a desire to know what is conveyed. If the investigators of Koreshan Universology would but follow a few of these suggestions, great beams of intellectual light would fall upon them, and they would begin to rejoice in the newly found treasures!

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., APRIL 20, 1900. A. K. 60.

Whole No. 385

Structure and Function of the Human Brain.

Part XII.

Application of the Laws of Correspondential Analogy ; Mental Gravity and Levity ; Organ of Weight and Alimentary Canal ; the Canals on Mars ; Looking into the Liver and Consulting Images.

THE STUDY of the organ and faculty of weight, in all their intricacies, must embrace a thorough comprehension of the principles and modes of application of the law of correspondential analogy. This function in the human mind corresponds to the forces of levity and gravity, in their application to the energy and matter substances in the alchemico-organic field, both as to their *points* of rest and extense of motion; but further than this, it is the source not only of energy and matter, but the impuler of their activities and *states* of rest.

In the alchemico-organic field of cosmic order, there are four distinct primary modes of motion. Two of these are rectilinear, and these two we will consider in this connection. The direct modes of motion are from the circumference toward the center, and from the center toward the circumference. They have their relative and absolute terminal points; these are where energy in motion reaches its *ponts* (bridges) of rest, and where the substance of energy is metamorphosed to matter. The proximate cause of these motions and states of rest in the alchemico-organic cosmic field, is electro-magnetic. This is because the alchemico-organic cosmos is a great battery-cell, remotely dependent for its first impulse upon voluntary activity energized in the human brain and mind, which belong to the organo-vital cosmos.

Every kind of energy has not only its gravic and

levic directions, but its gravic and levic force (power of momentum) devolving upon the activity (volume and tension) of the vortex. By kinds of energy is meant its divisions into orders, such as electricity, magnetism, light, darkness, heat, cold, etc., all of which are essential and substantial things. To these orders belong variations of qualities. For instance, there are as many qualities of light as there are substances in Nature to enter into combustion. There are supposed to be, or to have been discovered, about seventy-five distinct elements in Nature. While not so considered, they are all interchangeable; not directly, however, but indirectly—through their conversion to energy, thence their subsidence to other qualities of matter.

Every so called element has its own order of energy,—as light, darkness, heat, cold, electricity, etc.; but beyond this, it has its own qualities of each of these orders; as for instance, gold has gold electricity, gold magnetism, gold heat, gold light, gold darkness, gold cold, etc. The same is true of every other supposed element. Gravity and levity are coördinate modes or tendencies of force, applicable and belonging to every order and quality of substance—either energy or matter. Levic force always determines toward the center; gravic force, toward the circumference. Levity is not the result of the pressure of weight or gravity; it is a specific force, the coördinate of gravity, a momentum generated at the same time and under the same proc-

esses of combustion in which gravic force or momentum is developed.

We have said that the organ of weight is related to the ileum of the alimentary canal. The ileum is also coördinated with the quadrate lobe of the liver. We may now proceed to show the relation of these to their corresponding form and function in the alchemico-organic cosmos. The function of the organ denominated weight (but improperly so) is, veritably, the Martian function. If we may analyze and define the office of Mars in the economy of the alchemico-organic cosmos, we can also analogically define his function as it relates to the disintegration and integration of the social fabric. To know the office of the center of the cerebrum under consideration, in all the intricacies of its mental and physiological functions, and to be able to apply this knowledge in correspondential analogy to the office-work assigned to the god of war in the economy of the universe, is to comprehend the office of the world-builder; for Mars is the sledge-hammer of Vulcan, and Vulcan is the power behind the throne of God.

A closer analysis of the organ under discussion should include a study also of its specific coördinate—the organ and faculty of mirthfulness. Mirthfulness cannot possibly exist without contrast, and its contrasting organ is gravity, the discriminating organ central to the line of centers on the inferior frontal gyrus or convolution. These constitute the two poles of an axis, neither of which could operate without the other. The planet Mars involves both of these functions, as applicable to the alchemico-organic cosmos.

Mars is the amalgamator of copper and iron. As there are two distinct general qualities of substance governing his character, we mean two leading characteristics in the elements of his constitution, he includes these poles of the iron and copper axis. Mars is the fourth from the sun, of the planetary system, and hence midway between the seven planets. The fact that these two primary elements enter into the constituency of his organic structure, and that these two comprise the elements of special contest, makes him, in one of his aspects, the destroyer.

Strictly speaking, the ileum is the real alimentary canal of the human body; and when we take into consideration the modern so called discoveries of the *canals* on Mars, the corresponding coincidence is at least very striking. The energy he generates, holding as he does these elements in electro-magnetic solution, meeting the energies of the sun, creates the metals—copper and iron, in their deposits in the earth. One of the principal offices of the planet Mars, is to create these metallic substances in the geologic strata. The student should always bear in mind the fact, that the planet is not a body in the physical heavens. It is merely a mercurial discus moving between the laminae or metallic plates in the

crust of the shell of the earth. But Mars is the origin of iron and copper, more especially than of any other of the metallic earth substances.

We have shown the organ of weight to be the center of the seven organs on the superciliary ridge, from individuality to numbers or calculation; we have also noted the fact that the ileum bears the same relation to the seven divisions of the alimentary tract, and Mars to be the central one of the seven planets. Do not forget that the earth is not counted as a planet in the Koreshan Universology.

But the most wonderful correspondential analogy, we have yet to consider. The planet Mars, as a physical body in the physical heavens, is not inhabited either by spirits or men. It is, however, the correspondent of the planet Mars in humanity. All men born into the world under the influence and related to the energies of this planet are Martian people; and as such, they bear two distinctive characteristics. Emanuel Swedenborg, in the spirit, visited the spiritual worlds of the planets. He did not pretend to have seen the natural worlds of the planets he exploited, but merely the spiritual spheres of seven planetary dominions. He expressly states that there is no space in the spiritual world; that to travel in the spiritual state, one merely changes the state of his mind. It is a fact, that in the spiritual world one cannot traverse space, for the simple reason there is no space to exploit.

Swedenborg did not have the science of the true cosmogony; believing as he did in the Copernican system of astronomy, he did not disclose to the world the real science of spiritual life, but merely one phase of its philosophy. The seven divisions of men,—predicated upon the seven planetary spheres,—as to the natural worlds of those men, are in this world, more or less in a chaotic state because humanity is not yet reduced to order. When the true state of order obtains, the seven divisions of planetary men will be included in the seven distinct churches of the seven orders of Deific beings, to inhabit and occupy the world during the Golden Age. They will then have emerged from the alimentary tract of the anthropostic macrocosm, into the cerebrum of the Grand Man.

The world is now in the iron age of the Mazzarothic cycle, the twenty-four thousand year period; it is therefore in the Martian period militant of the world's progress toward the Martian period triumphant. When Mars shall have fulfilled his militant mission to the world, he will have entered into the peaceful career of his triumphant reign,—the rod of iron, with which the King of kings shall rule all nations.

Let us enter now upon the special study of the liver, on the basis of the law and science of correspondence. It has distinctively, five lobes. We will consider them generally, but the quadrate lobe specifically. The

liver is that which, in a special sense, creates life, or makes one live. The organ is located under the diaphragm, which, on the basis of the law of correspondencies, is in the natural plane of existence. The world has been on this plane since the beginning of the Noatic period. Noah began the function of the right lobe; the Lord Jesus, the function of the fourth. The quadrate (four-square) lobe of the liver presides over that specific function of life which converts the blood cell to the cube, preparatory to its acute angulation, through which it is metamorphosed to attenuate serum. In the process, the bile is secreted for its discharge again into the alimentary tract.

The king of Babylon looked into the liver; he studied divination; he made his arrows bright, and he consulted with images. In the type, the king of Babylon was Cyrus, king of Persia, after he had conquered Babylon and become its head. To look into the liver, is to study the laws of life; to study divination, is to inquire into divine laws and principles; to make his arrows bright, is to distinguish truths from error, and so order their policy as to penetrate the array of fallacy against which truth is engaged; and to consult with images, is to come into possession of the lives of those who have variously represented Deity in his Messianic manifesta-

tions throughout the progress of the ages. The Lord was the express IMAGE of God's person. It was this character of image with which the king of Babylon consulted. In the antitype, the king of Babylon is the Elijah of the age. He accomplishes all that is predicted of him in the foregoing quotation. It is a special delight to investigate the fourth lobe of the liver, because it involves the Lord's mission throughout the Christian dispensation.

The Christian church, during the Piscatorial age, is in the process of evolving the sons of God, who are to be manifest at the conclusion of the cycle. During the progress of the dispensation, it is the function of this lobe of the liver to create the cube, that is, the four-square men of the age. It is because of this special office that the New Jerusalem is taken out of the church while it is in its state of inanition, or during its sleep of the dark ages,—whence it is formed into the cube, as she "lieth four-square, the length, and the breadth, and the height of it being equal." As the New Jerusalem lieth four-square, so every one in the New Jerusalem is four-square, or a cubical man, which means a divinely righteous man.

The powers of discrimination center in the function of the Martian force, the organ of weight.

Nearing the Great Consummation.

The Coming of the Lord in Koreshanity; the Divine Voice Heard in the Natural World; the Great Overshadowing, and the Establishment of the New Kingdom.

KORESHANITY is the fulfilment of the prophetic declarations made of the coming of the Lord and the second coming of the Christ. The coming of the Lord is not identical with the second coming. This will seem paradoxical to the superficial and unilluminated reader, but a conscientious investigator of truth, under the search-light of Koreshan Science, will be able to apprehend the force of the argument as we shall herewith present it. The Piscatorial era was inaugurated by the introduction of the personal Lord, as predicted by Isaiah the prophet. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

The Lord was born into the world an infant. The Christian dispensation dates from that time; yet for more than thirty years, the world uneventfully moved along in the conservative routine of the recidivating old age. Here we have what the prophets predicted as the coming of the Messiah, at least for over thirty years before the world was conscious of the fact. What then? Then came the presentation of His gospel to the few

whom he came especially to enlighten as the great teachers of the world. His personal presence blessed his followers for a short time; then followed the theocrasis, his dissolution in the presence of many disciples, wherein the substance of his body was imparted, as Holy Spirit, to as many as could receive him.

The first coming of the Lord included all that period of time, beginning with his birth and ending with his translation. This personal coming was the manifestation of the living soul, made in the image and likeness of God. After this came the second coming. Let us inquire into the character of this second coming. During the personal presence of the Lord, little was done except to prepare the disciples for the great event of the overshadowing, the baptism which was to initiate them into the mysteries of the kingdom of God in man. The second coming was the manifestation of the kingdom to all those that received the Holy Ghost. This second manifestation continued through a gradual declension of its influence, until the church was left desolate.

Will there be in any respect, in the coming of the kingdom of righteousness, a correspondence to that eventful period of the world's significant history? Will

the Lord be born into the natural world through the line of Joseph's posterity and the tribe of Ephraim, as declared by Jacob, or is the whole system of Hebrew and Christian authority a myth? The Lord comes personally, first as an infant, differing only from the coming of the Lord Jesus in that now he must be born in sin and shapen in iniquity, by a purely natural birth. From this condition, he overcomes and arises into his Messianic office through the purification of his life. This is the cleansing of the sanctuary. Then comes *again* the second coming. At the end of the process of purification, the Messenger of the Covenant will pass through his theocrasis, that is, the Elijah of this age will be translated, not alone, but with a chosen company who shall comprise a selected biologic battery. In the formation of this battery-cell, the pneumo-psychic energy of vibration will be communicated to the thousands who are sufficiently ripe to come under the overshadowing baptism.

The Lord's coming had its date from the time Mr. Miller made the "midnight cry," declaring that in 1839 ended the time of Daniel's period of two thousand three hundred days, at which time the sanctuary should be cleansed. The cleansing of the sanctuary is the separation of truth from fallacy. This process began after the birth of the Messenger of the Covenant, at the date fixed by the inspired Miller. 1870 marked the beginning of the second date, which continues the second thirty years, or until nineteen hundred.

Who knows better than the Messenger himself, of the events and their times? Who shall judge of his right and his authority to dictate the methods of accomplishing the purposes of the Almighty, in the restoration of his people and the ushering in of his kingdom? The fruit of the age is to be gathered, regardless of the consequences. It will be a painful ordeal for many; many hearts will be rent; but those who will not become the fruit, shall not hinder those who belong to the kingdom of the new righteousness. The inauguration of the divine natural kingdom, the empire in the earth, will be more inexorable in its authority, determination, and demands than was the mandate of the Christ at the establishment of the Christian church and age. Even then, the Christ demanded a thorough and complete sacrifice. But because the church has fallen into paganism, it little realizes what was involved in giving all for the Christ and his salvation.

The call is to all who desire to hear the voice of the Shepherd. His sheep hear his voice, and he fears not to cry aloud; it is the voice of God among the wolves. The call to the kingdom now is more intense and emphatic, because now is the time of judgment, the building of the arch-natural Empire. The social fabric is to be made anew. There will be no patchwork done. The garment of the old Christianity is worn threadbare; it

is a useless garment now, and any kind of a patch upon it, by any class of reformers, is a sure indication of their dense ignorance of the character of the Lord's coming. "Behold, I make all things new!"

The Lord comes first as a thief in the night. He comes, as declared, *as a thief, and in the night*. He involves the kingdom of which it is declared, it cometh without observation. It cometh without observation, because it is the kingdom of the New Jerusalem, spiritually gathered into one man. This is also the rolling of the heavens together as a scroll. This is the personal and first coming. The Lord comes in the multiplication of the sons of God—this constitutes his second coming. To all that believe in His name, gives he power to become the Sons of God. This means that they have the power to be the offspring of Deity, that is, the offspring of the Lord, the man Jesus.

It will be seen that the coming of the Christ has been in the final stages of its fulfilment for the last sixty years; but there has been a most significant spiritual forerunner in the person of the Swedish Seer, the great Immanuel. Of all the prophets since the Lord and his Apostles, Emanuel Swedenborg was the greatest until his day. Swedenborg's mission was specifically to the spiritual world, to gather the spirits of the spiritual world into the New Jerusalem, preparatory to their descent into the natural world.

Koreshanity is the coming of the Lord. The question of the date of the coming of the Christ, is a problem solved. Those who are still looking for the Lord to drop down from the physical heavens, or for the New Jerusalem to descend from the material skies, will look in vain, for the Lord is in the world to build his kingdom. Study Koreshan Universology, and in it behold the fulfilment of the hope of the ages, the beginning of the organization of the divine Empire. Study it, and learn the significance of the events now transpiring in the marshaling and mobilization of the navies and armies of the world, for the control of its commerce and industry. The great conflict is already on, and the first woe is in its agony. The money-power is the serpent upon which the first curse was pronounced, and its doom is sealed; its woe is operative, its catastrophe is impending. The settlement of the gold-standard was the final act of the desecration of the Temple, the culminating scene in the drama of the abomination which maketh desolate. We will now behold the overthrow of the temple; the Elephant and the Ass in deadly conflict. Watch, for the end is upon us, the time of the passing away of the old heavens and the old earth—the old church and the old state.

It would not surprise us to see the democratic party successful in the next campaign. It might surprise the world to see the democratic president inaugurated. It is not in the purpose of Lombard and Wall streets to allow the gold-power to be overthrown.

The Coming Revolution.

W. HAZEN WOOD.

O EARTH, Earth, Earth, hear ye! Within and o'er thy wide expanse,
On land and sea, in atmosphere, signs and portents swift enhance
Revolution's mighty power. All events full armed advance;
Cyclonic storms centering, pierce the gloom with lightning lance.

Few there are who wisely see, reason why all this should be;
Ah! few indeed lift the veil darkly shrouding mystery.
The air is thick with devil-dust, blinding eyes that do not see;
Ears, deaf as deaf can be, hear not solemn tread of destiny.

Men in stupor, slumber on in the darkness of this night,
Soon to be wakened rudely by the shock of sudden fright.
All plutonic powers of evil, 'gainst the angels of the light,
Are arrayed in opposition for Earth's Gog and Magog fight.

Lo! it cometh in the tempest of the people's wakened wrath;
And the debris of destruction marks the ruin in its path.
Lo! it cometh with a whirlwind, and the power that it hath,
Can be stayed no more than Time's scythe with widely swinging swath.

Awake from your slumber, all ye stupid Sons of Night!
Lest your cheeks pale to whiteness when dread horror greets
your sight.

Leave the demon ranks of darkness! join the legions of the light!
For Deific power supernal will be victor for the right.

Men have laughed to scorn the prophets, and the warnings of
the Seer;

And most haughtily have said, "There is nothing that we fear:
We have wealth without limit; ours the armies far and near;
What opposition power can triumphantly appear?"

Thus speak these madmen haughty, in the pomp of all their
pride,

Who turn deaf ears to duty's call, and voice of truth deride;
Whose combinations mighty, far-reaching and world-wide,
Have taxed earth's toiling millions till none can it abide,

Oh mourn ye idolators who bow low in black attire!
For your armies and your riches are heaped in funeral pyre;
And the day of wrath and vengeance, swift coming in its ire,
Will burn its way through blackness by the light of flaming fire.

When this day of doom is o'er, and its ruins cleared away,
Then dawns Earth's fair millennium, Love's bright, celestial
day.

Oh the beauty of its morning, with its heavenly array!
Oh, let earth and its millions for its coming hourly pray!

For the glory of its gladness, all its peace, its purity;
For the joy no speech can utter of its perfect liberty,
Is in the blissful beauty of its heavenly unity,—
The oneness undivided of Divine Humanity.

The Resurrection and the Life.

Principles and Laws of Reproduction; the Lord Christ the Microcosmic Seed Sown for the Propagation
of the Life of Deity; the Messenger and His Message.

BERTHALDINE, MATRONA.

"I AM THE resurrection and the life," said the Lord Jesus; still the query is often put to us, What is life? This the Lord himself answers by the presentation of himself to the world, saying: "I am Alpha and Omega." He may be defined as the finished product of universal creative potency, in its most involved and perfect form, the holy Seed of universal life. Life, in the universal sense, is the harvest from the implanting of himself in the realm of death, the mortal humanity. Vanity, vanity, saith the Preacher, all is vanity under the sun. Every element under the sun reaches in time the vanishing point—the transmutation point. It dematerializes and becomes both levic and gravic energies, which are absorbed by the eternal center and circumference of being, to be revitalized and reunited and reborn, until congenital unity with the center is again attained, and man is born from above, a new creature going in and out by a new and living way, having life and imparting it. Such a one is the destroyer of the enmity of death, the sin which is its sting, rendering it harmless and a faithful servant in the reproduction of life, the comptroller of universal forces.

At this time of the year, the thought of millions is concentrated on the term resurrection, whose synonym is reproduction. This reproduction, the Apostle Paul

declared to be the special hope of the primitive Christian church, whose doctrines concerning the resurrection were those specially antagonized by the Jewish church, although its most powerful sect, the Pharisees, held to a fallacious concept of them. The Lord Jesus—the life, union of truth and good in its natural degree, of faith and charity in the spiritual degree, and of wisdom and love in the celestial—gave to the world this announcement of himself: "I am the resurrection and the life." He defined himself as the Seed, and the seed as the Word, the Word as God, who is spiritually the perfect union of love and wisdom effected by science.

God, it is written, was made flesh and dwelt among us as the Creator; for all things, it is declared, were made by him, and for him, and without him was not anything made that was made. This could not be accepted as scientifically true, unless the testimony of universal law revealed the fact, which it does, that the Lord Jesus was the universe in its least or seed form. Seed is always sown for the reproduction or resurrection of its kind. A seed, perfect after its kind, planted in and at the same time crossed with the life of another kind, may not only be reproduced in multiplied form, but with added glories to be revealed, effected by the power of the cross. Therefore, in speaking of the resurrection

of his Lord Jehovah, the Word made flesh, Paul recognized the fact of a glory of the Lord to be revealed. So we may look for the Lord in his coming again the second time, without sin unto salvation, to come with added glory, which glory is a shame to those who cannot comprehend it, because the love of the truth concerning the cross is not in them.

The Lord himself glories in his cross; but the enemies of its power see only its shame, which he despises. He delights in the law, obedience to which carries him to the throne of his Fatherhood, the intellect of the Bride, the Lamb's Wife, through whom his more excellent glory is to be revealed; for she is *Haveh*, the Mother of all living. From her, the sons of God materialize, emerging full-armed men in Christ Jesus, as to image and likeness, thoroughly furnished unto all good works. In this holy family of Father-Motherhood and Sonship, we shall behold life that is life indeed, in the universal sense. Each son is the seed of a universe after his kind, and every tree in the Garden of Eden is good in the eyes of the All-wise, the Sire, or the knowing one.

"Love knows the secret of grief." "He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Jesus wept and became a man of sorrows, acquainted with grief, taking upon himself the sins of the world, being made sin for us, yet knowing no sin, being in the wisdom and understanding of the law. As a sinner, He is finally born into the natural world, conceived in sin and shapen in iniquity, nevertheless to inherit the glory he had with his Father before the cycle of his animal life began. For as the "man of sin," He comes to be the Messenger of life, the man standing in the sun,—enlightened, clothed with the light which has radiated from his divine natural life, refocalized upon him, revealing him to be the Father of lights, the great scientist of the light of life, who produces the light of the sun, and the light of the moon, and of the stars also. He makes the sun to rule the day—for absolute science rules the great day of the Lord, in which he recreates all things in the divine order, according to the science of the anatomy of the universe in its least and greatest forms. He makes the moon to rule the night;—this is the church of his cross and passion, the Mother of his many stars, and his final crown of glory.

In looking for the resurrection, we must go to the garden of Joseph's tomb—the Gentile world which received the body of the Lion of the tribe of Judah, the rejected and crucified King of the Jews. We shall find him walking in this garden, for, having been crossed with its tree of life, and with the tree of the knowledge of good and evil, he has become the fulness of its fruitage, the fulness of the Gentiles, and the Sign of their redemption and restoration to the glory of Israel, because when cast out from Judah, they—the *Lo Ammi*, the lost children of Rachel, the mother of Joseph, and the Ewe of God—received him and transmitted his holy seed from generation to generation, until this, the harvest time of the great cycle of his animal life.

In obscurity, he has borne all the griefs and carried

all the sorrows of wandering, lost Israel, and has finally guided and led them to a new country, and involved in himself their every holy aspiration generated during all their wanderings. He may be named, therefore, with truth, the Desire of all nations, in whom all fulness dwells. He is reckoned by many as the chief sinner, but among the Gods, as the God of Israel, a mighty one and Savior, to be crowned by them as their overcomer, their Hero. He is their anointed deliverer from the thralldom of the hells, into which they descended with him for the salvation of their lost manhood in his image and likeness. As a sinner, He, the "man of sin," must be destroyed; but as the Savior, in power and great glory must be revealed.

"The Lord is risen indeed," as a strong man out of sleep, and as a "mighty man that shouteth by reason of wine." "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" Knowledge, said the prophet Daniel, shall go to and fro in the earth, and the wise shall understand. Knowledge, or science, is from *scire*, to know. The Sire, the Father, of lights is here, and to him the kingdoms of this world must be delivered to be made new, transformed—by the arch-natural powers of science and art—to the image and likeness of the resurrected or reproduced Grand Manhood of God. This new kingdom shall be the arch-natural habitation of the heavenly degrees of life—celestial, spiritual, and natural.

The Father of lights has wisdom and understanding; as the Messenger of the final Covenant he has arisen; he stands again. As the Lord from heaven he has descended. He arises as a beast out of the sea, having two horns like a lamb. He arises in a carnal man, from the sea of multitudes, peoples, nations, and tongues, with the horns or powers of the sciences of the law and the prophets. His descent from heaven is evidenced by the fact that he reveals the mind of Jesus, which delighted in the doing of the will of the Father, in obedience to the law. As the Messenger or Angel of the Lord, he awaits the judgment of men. It is written, "Know ye not that we shall judge angels?" It is also written, "With what judgment ye judge, ye shall be judged." We are to be saved, if saved at all, by the love of the truth. Truth is one with the way and the life.

The science of natural truth is arch-natural or supernatural. To know truth is to love it; and to love it is life eternal. He who would *know* truth must accept the arch-natural science of it, and pass through its arch-natural gate to its resurrection life of the God-man, Jesus Christ, the righteous. To *know* is to love; to love is to do, and to do His commandments is to have the right to eat of the Tree of Life, and to live forever with the Lord and giver of life. Koreshanity has given us the knowledge of the secret of the Lord's presence, of the kingdom come in earth without observation, in its least form.

We have discovered the little cloud that yields the latter rain, and the reign of the theocratic kingdom of righteousness. This little cloud is the veil of *Elohi*, Elias, the great Prophet of true science: "Verily thou

art a God that hidest thyself, O God of Israel, the Savior." He is not hidden from the true children of Abraham, the descendants of Joseph who receive him. It is for the little flock who know his voice to follow him, announcing to the world by their doctrines and their lives, that the Lord is risen. It is especially for the daughters of Joseph, who recognize him in this grey dawn of the Lord's day, to herald him to the scattered sheep, not of this fold, but in those folds which have been gathered by wolves in sheep's clothing, and to the blind, and leaders of the blind, to be given sight, and to the dead in trespasses and sins, to be raised. Thousands are to be gathered out of Babylon, and reorganized by Koreshan Science, the Almighty power of the Lord's resurrection life. It is written by the Lord's inspiration: "My people are destroyed for lack of knowledge;" and again: "The excellency of knowledge is, that wisdom giveth life to them that have it."

We know and declare that the *Sun* of righteousness is the science of truth. We know and declare that the Sun of righteousness has arisen upon us, with healing in his beams. What remains for us to do, is to apply our

hearts unto the wisdom given us by this Sun, and to walk in the light, that we may become children of the light. To apply our hearts unto wisdom, is to conserve and polarize all our energies in its source, in the Sire—the great Scientist, its storehouse. To him all our tithes belong; from him, if they are yielded to him, will the blessing, the final baptism, be poured out. Joseph received a portion above his brethren, and was made ruler over all his house. From Joseph was to come the Shepherd and Stone of Israel. Hence the Prophet was inspired to write of Cyrus, the fulness and Sign of Gentile redemption: "He is my Shepherd." It is for Cyrus to shepherd Jehovah and all his sheep. The voice of Cyrus is the voice of the Lord's anointed, not man's,—the voice of the true Shepherd of Israel. Cyrus is the Lord's new name; the prophetic voice declares it. This is the Name in whom the spirit of the Lord overcomes and destroys death in the race; he it is who is to recreate the divine humanities, and call their name Adam. Cyrus is the name of the Son called out of Egypt, out of darkness, into marvelous light; out of death into life that is life indeed,—the reproduced life of his God Jehovah.

In the Editorial Perspective.

THE EDITOR.

FOUR HUNDRED YEARS AGO there was a distinct epoch in the history of the world, the beginning of remarkable changes in the affairs of humanity. Simultaneously with the great movement toward the newly discovered continent of America, the great Reformation commenced in Europe, the Copernican system was founding, and Papal Rome was declining. We have but to refer to the facts of history to find that the contemporaries of Columbus were Luther, Zwingli, Knox, Copernicus, and Gutenberg and Faust; and to find that since the discovery of America there has been a continual breaking-up, a segregation, a disintegration. The Christian age began with the manifestation of Jesus the Messiah; with the founding of the church of the dispensation; with one great government ruling the civilized world; with one great system of astronomy. At the end of the dispensation there are hundreds of Christian sects; scores of kingdoms and republics, and a multiplicity of scientific theories in Christendom. These are all the results of attempts at reform—reforms that failed, reforms that have disappointed humanity. The modern world does not comprehend the great factors that have written the history of the dispensation; but history has linked together the discovery of America and the great Reformation; and in time, history will identify the results of this long line of persistency with the ascendancy and glory of the Western world. During the past four hundred years we have witnessed the best that fragmentary reform can accomplish; the world has yet to learn that the New Era for which humanity has waited, must come through an integral system, embracing within itself all the elements of progress which have impelled great minds in the direction of the consummation. That which is considered as reform in the past was but iconoclastic work, the work of destruction. The church reformation has only succeeded in creating sects; the iconoclasts but demolished material idols; the French revolution but changed the form of government through a reign of terror; the American revolution brought independence to the nation, but

not liberty to the people; America destroyed plantation slavery, but it has placed the shackles of slavery on both the whites and blacks; Spain has been driven from the western world, but the money-power reigns instead. We can now, after four hundred years of reform effort, search for real blessings to humanity,—and find none! for the hand of oppression is heavier now than ever before. If the Inquisition has been abolished, we have tortures in different form; if monarchies have been destroyed, despotism still prevails. Have, then, all the efforts of the past been for naught? No; Nature would be untrue to herself if centuries' of effort, an age of work, should result in nothing. We have but viewed in the external affairs of the world, the withering, dying stalk, the embodiment and expression of retrogression, the decaying bark and trunk of the great tree which has borne its seed. The age is involved again—not in books, not in the scattered fragments of modern reform, not in the ballot-box nor senate-chambers, not in the fatuous theories of modern science, but in the Man of Destiny, who is opening the door of the New World in America!

Every year in Christendom there is Lent, which culminates in Easter; and all the churches make an elaborate display in commemoration of the resurrection of Jesus from the tomb of Joseph. At this season, the clergy speculate concerning the future of humanity from the view-point of the resuscitation of Jesus from the tomb. The church knows no higher resurrection than that from the physical grave, no greater cross than two sticks of wood on Calvary. Every year there is a repetition of the old, worn-out interpretation of the mission of Jesus; and every year there is a new shade of fallacy added. There is a growing belief that in the future there is no resurrection; that the resurrection which Jesus experienced is but a type of the change which comes to men when they are psychologized to accept the doctrines of the church. It is true that the resurrection of Jesus from the tomb was a type, and that

his cross was a symbol; but the things thus typified and symbolized are lost to the view of the modern Christian. The church has become a great antichristian body, making claims for itself and for its members which, when analyzed in the light of the absolute truth, are not only fallacious but blasphemous. Christians are "saved" already; they are righteous in their own estimation; sons of God according to the creeds—already resurrected into the newness of divine life. The apostles looked forward to the resurrection; they knew that the birth of the spirit did not constitute the full salvation which was to come at the end of the age—the harvest of the sowing of the divine Seed; they expected the salvation of the body, ere the claim to sonship could be made. The resurrection is to take place here in the natural world; and the men who are resurrected will walk the earth in tangible form, as did the Archetype nineteen hundred years ago.

We hear a great deal in religious circles about the coming of the Lord; but little is said about Elijah the prophet. The old Testament closes with the prophecy of Elijah, the Messenger of the Covenant, who shall come just before the world's greatest revolution. Will such a man come? Is the church looking for the sign of the Son of Man? They are not expecting the coming of a man to perform the work of purifying a people through the application of the principles and laws of life. Koreshanity declares not only the coming, but the *actual presence* of Elijah the prophet, who is about to enter the contest with the false prophets and messiahs of the world. The following from the *Morning Star*, concerning Elijah, is of interest,—seemingly an old prophecy, by "Unknown": "Touching upon the subject of the Coming Reformer, I may mention that Daniel is the only prophet, with the exception of Elijah, who has received any promise to stand in 'the time of the end,' or Pentecostal dispensation of the Holy Spirit. He will not appear, however, as a young man, but as one who has passed the sixty-fifth mile-stone of life. This man who is to teach us from God—for all shall be taught of God—will be the reincarnated Daniel. * * He will plainly and distinctly pronounce the will of God; he will teach us things sealed up in the visions of Daniel and John. Elias formerly came to point out the Lamb of God who took away the sins of the world; Elijah now comes and stands at the door of the seventh day—the resurrection—the 'great and dreadful day of the Lord' * * Elijah is the great Reformer; he will come in the ordinary form of a man, a person who has been known for years in that country in which he will be raised up or called of God, and will receive the illumination of the Kingdom."

The coming age will be an age of light in more senses than one—not only a period in which the intellectual light of divine Science will shine forth into all the world from the great anthropic Sun, but also a period in which there will be no night, no physical darkness. Darkness is a symbol of evil, of ignorance; and the alternation of light and darkness, day and night, belongs to the ages of declension of the great cycle of 24,000 years. Great and startling astronomical changes are about to occur; in the future, instead of there being a single light pole, known as the sun, in the physical heavens, there will be an annulus or ring of light encircling the heavens at the equator. There is a faint suggestion of this annulus in the heavens now—the Zodiacal light, extending all the way round in the Zodiac; and the people of the future age will witness the illumination of the polar regions by polar suns, where now the auroras are seen. Sunlight is essential to organic life; human beings, like plants, fade after long confinement in darkness. Explorers have witnessed the effect, mental and physical, produced by the long nights in the frigid zones; the mind is enfeebled, the

body is weakened, and the blood assumes a greenish hue. In the coming great era of universal light, man will possess mental and physical powers beyond the world's present conception; then will be manifest the greatest vigor, the highest degree of refinement, the greatest beauty, in the opulence of life itself. Then Nature will be altogether lovely, a veritable paradise, and man will revel in the glories of the physical world, with its brightest colors and richest hues in the purified atmosphere of a perfect universe.

The skeptic turns away from the record of the facts concerning the birth of Jesus nineteen hundred years ago, and laughs at the conclusion that the conception of the Messiah was extraordinary. It has grown beyond the belief of the modern "scientific mind," that there can be any higher form of generation than that by which mortal humanity is propagated; and yet parthenogenesis obtains in some species of the insect world, and we hold as a *scientific* conclusion, that virginal propagation in the human kingdom is not only possible, but that it does occur at specific intervals. The scientists are endeavoring to discover the great secret of life by experimentation; and recently Prof. Loeb announced that he had succeeded in vitalizing the eggs of a sea-urchin by chemical treatment alone, and the world generally accepts without question, his conclusion that parthenogenesis is possible in the human world. He says: "The unfertilized egg of the sea-urchin contains all the essential elements for the production of the perfect pluteus. I consider it possible that only the ions of the blood prevent the parthenogenetic origin of embryos in mammals, and I think it not impossible that a transitory change in the ions of the blood may also allow complete parthenogenesis of mammals." The science of virginal propagation has been taught by KORESH for the past thirty years; and long before the so called discovery of Prof. Loeb, the principles were discovered, the laws defined, the facts analyzed, and the mystery of the birth of Jesus the Christ scientifically revealed.

The popular conception of creation necessitates the conclusion that God is not the same yesterday, today, and forever. We can conceive of God being the same from eternity to eternity, because of his relation to an eternal universe, and because the processes of creation are continuous. But if at some time in the past the universe did not exist, and God began his work of projecting an entirely new order, he certainly not only changed his mind, but entered upon an entirely new line of experiences. He established a system of existence, where before there was none; he put his life into that which before did not contain it; and he became responsible for things which before did not concern him, because they were not. In the creeds, alongside the statement that God is unchangeable, the declaration is made that a change *did* occur in the Godhead when Jesus manifested himself in the human world, and then ascended with his human form into the heavens, there to be intimately associated with the Being which once knew no form! God *is* the same yesterday, today, and forever; wheat is the same throughout all eternity, because it propagates its kind of life; but in a single season it passes through different experiences; it lives and dies, and involves and evolves itself in seed and plant. God *is* unchangeable in his attitudes—as unchangeable as the eternal and immutable laws which necessitate the eternity of both the Creator and creation; he is the same from cycle to cycle, because, like the wheat, he perpetuates himself through exercise of the functions of creation.

The Presbyterian church is called upon to revise its terrible Westminster confession. It is the confession by which thousands of people have been adjudged as heretics; but it is

now the confession itself that is about to be rejected as heretical. The Presbyterian clergy are against the revolting declarations of the creeds; and while they have long since outgrown the creed, they continue to hypocritically affirm that they will preach the doctrines of the church. It is estimated that as many as three fourths of the laymen of that body today refuse to believe in the orthodox hell, and associated doctrines of reprobation and predestination, and they would be glad to have the church erase the confession. The eminent men of the church are determined to force the issue upon the people. Dr. Parkhurst, the famous New York clergyman, in a sermon on "Christianity as Accepted by Many Today," asserted concerning the Presbyterian creed that, "It is true that nobody preaches it, and equally true, I doubt not, that nobody believes it; nevertheless it is printed on the flag beneath which the Presbyterian army is marching." The entire modern church is in trouble; it is undergoing a change, a revolution, a dissolution. Its members do not know what to believe; and there is no one among them that is able to tell them positively what is the truth!

There are minds which cannot conceive of the possibility of a great city descending from the heavens to the earth, nor of the involution of the New Jerusalem in the mind of one man. The Christian world, mistaking the physical heavens for the heavens in which God dwells, expects the coming down of the New Jerusalem from the sky, with foundations and superstructures all ready to rest upon solid ground. Of course this is an absurdity, a delusion resulting from an utter failure to comprehend the fact that the spiritual world is in humanity. The New Jerusalem—the great material city which is to be the future Capitol of the world, is to be constructed by workmen the same as any other city; and yet it is to descend from the divine heavens—from the mind of the man who brings to the world the science of the construction of the cosmos. Every invention that has ever been devised was first in the mind of the inventor; and every building that has ever been constructed was first in the mind of the architect. The statement that the material city of the New Jerusalem will descend from God out of heaven is as true and as scientific as to say that the architect expresses his ideas in a temple, a cathedral, or a city.

The higher critics have made the "discovery" that the Old Testament does not contain the name of Jesus the Messiah, and therefore urge that, in all probability, he was not the man he is supposed to have been. Neither does the Old Testament contain the name of George Washington, and yet Washington stood at the head of the great American nation. The mention of the *name* of Jesus was not essential to the coming of the Christ, but the manifestation of God in humanity nineteen hundred years ago was absolutely essential to the fulfilment of such prophecies of the Old Testament as pointed to the close of the Jewish dispensation; his coming was essential to the fulfilment of the law and the prophets. There *is*, however, in the prophecies, the mention of the *name* of a Messiah, which the higher critics as well as the orthodox clergymen have failed to consider—not only the name, but also the emphatic declaration of his Messiahship: "That saith of CYRUS, He is my Shepherd, and shall perform all my pleasure." "Thus saith the Lord to his Anointed [Messiah, Christ], to CYRUS, whose right hand I have holden to subdue nations before him." Will this prophecy ever be fulfilled? Let the clergymen answer!

In an argument against free silver, the *Chicago Times-Herald* associates silver with the moon, and applies the term lunatics to the advocates of silver; but the best correspondence its editor can make is, that free silver is an old burnt out issue,

as the moon is an old burnt out world! But what was the line of correspondence before the silver question became old? It was by no mere accident that silver was known to the ancients as luna; no mere accident that nowadays we refer to the "silver moon;" no mere accident that lunacy is a species of insanity which is broken by intervals of reason, corresponding to the lunations of the moon. What is the cause of this association of silver and the moon? Why, the fact that the shell of silver in the earth's crust is the lunar metal, the principal stratum from which the energies which cause the visible moon are reflected.

Liberal clergymen suppose that by finding a common ground on which all the churches can unite, they could establish a broad creed and enlarge the world's conception of God. What is the trouble with the church that such a ground must be sought? There is an admission manifest in the effort to unite the churches on the basis of a doctrine or two—and that is the admission that that which they desire to discard is fallacy! The church cannot account for the conflict of the creeds on the basis of the supposition that the spirit of divine truth is operating in Christendom; for would the Holy Spirit teach one denomination one thing, and another denomination the opposite?

The religion of the church has reached a low ebb when police are necessary to prevent church factions from fighting. At Mount Calvary Episcopal church, St. Louis, Mo., this week, eleven policemen were required to keep order at the vestry election; and under the eye of these civil officers the *uncivil* churchmen chose their pastor. But Mount Calvary was once the ground of conflict—when Jesus was crucified; and why may not apostate Christians today, as in the days of Paul, "crucify to themselves the Son of God afresh, and put him to an open shame"?

Carnegie believes in perpetuating poverty, and in maintaining the present conditions of oppression and human slavery. "It will be a sad day," he says, "when poverty is no longer with us." It *will* be a sad day for the millionaire when poverty is abolished, when men are no longer permitted to appropriate the wealth of the world for their own purposes; but it will be a happy day for the people!

Rev. Dr. Rainsford, of New York, concludes that the "best thing to be done among the poor is to teach them the love of country first; then religious sentiment will follow naturally." That which concerns the poor most is something on which to subsist. The love of a country that permits the conditions of poverty will bring them neither bread nor religion!

"Just as sure as the world stands," is a common expression; and yet it is the common belief that the world does not *stand* at all, but is flying through space with a speed of about nineteen miles per second!

It may be easy to abolish the horse through the introduction of the automobile; but it will be difficult to save the world from its terrible nightmare!

The world has had the man with the pen, with the hoe, with the gun, and with money; it must now consider the Man with the truth!

Universal happiness will obtain when every man learns that he can best serve himself by serving others.

Infinity exists only in the mind of the undeveloped man; the universe itself is finite and perfect.

The man who truly conquers himself is able to conquer the world.

The gold standard is not the Golden Rule.

Editorial Discussions and Miscellany.

THE EDITOR.

The Mystery of Existence.

EDITOR FLAMING SWORD:—How does Koreshanity explain the mystery of existence, or what is the purpose and end of life in all its forms, from the lowest to the highest? What relation does God sustain to the physical universe? Is he not the author and governor of the natural, physical world, as well as of humanity?—G. T. H., Ft. Worth, Tex.

These questions have been asked by millions of people in modern times; but modern teachers have given the world no satisfactory answer. According to the usual Christian idea, there could be but little use in the creation of a cosmos doomed to final dissolution. According to this view, the universe is a temporary affair, constructed by a Deity who sustains no *vital* relation to the cosmos, because it is held that he is *extra-cosmical*, utterly opposed to matter; that the universe contributes nothing to the existence of Deity; and that the world is in no way related to the divine mentality and life. Modern astronomers can never solve the problem of life and creation, because they know nothing concerning the form of the cosmos, and are consequently ignorant of its functions; and if they cannot properly interpret the effect, how can they obtain a knowledge of the Cause?

Cause and effect are reciprocal. The universe is a great system of organic life, and contains within itself all of the functions necessary to its perpetuity, from eternity to eternity. The universe is eternal—it has always existed, and will always exist, because it contains the eternal Deity. The universe and God are interdependent; the one is necessary to the other. Mind and matter are eternal correlates; and there never was a time when these correlates did not constitute the great universe of activity. "Heaven is God's throne, and the earth is his footstool," is a Scriptural and scientific expression.

The physical universe is a cell; it has its center and circumference, which react upon each other in the processes of perpetuity of the cosmic form. Sun and circumference are interdependent; and the same laws of interdependence and correspondence extend to the very climax of all life—the life, being, and existence of Deity. God is inseparably connected with his universe of creation. He is both the Producer and the Produced; he is the climax of the progress of life; and the physical cosmos is his own ultimate expression.

The great central law of life is, that all forces must flow from all circumferences to one center to be revitalized, re-elabora-

ted, and renewed. The universe is a unit; it is cellular; the physical cosmos, which comprises the mineral kingdom, is the outermost and ultimate expression and limit of its interior life. A primary and fundamental doctrine of the Koreshan Cosmogony, the doctrine of the relation of the divine mind to the physical world, is that of *impression* and *expression*, the boundaries of which are defined by the two poles of universal being. The pole of impression is the subjective pivot of consciousness in the brain of the Theo-Anthropos, the involved universe, the microcosm. Expression, embracing all forms and modifications of the structured universe in its manifest integralism, is the objective and material product of perpetual activity.

The highest seed of the universe is the God-man; he is the apex of the human kingdom, which in turn is related to the animal kingdom; the animal to the vegetable; and the vegetable to the mineral. These are the links or planes which tie the Creator to the cosmos, even to the outermost; they constitute the planes through which life ascends in its progress to the climax, the planes through which substances of life descend from the creative pivot to the outermost and ultimate expression. The functions of creation inhered in Jesus the Messiah nineteen hundred years ago, the veritable and visible Lord God of heaven and earth. The exercise of the creative functions is through the operation of the laws of divine propagation—the sowing of the divine mentality and life in the field of humanity; from that point, He *impulses* the human world, and that impulse will extend outward and outward through the several kingdoms or planes of life, until the confines of the universe are reached; and in turn, every plane reacts in the production of the Seed, the climax. In this way, the universe is perpetuated from cycle to cycle.

The purpose of the existence of the cosmos and the planes superimposed, is to maintain the existence of God; and the purpose of the existence of God, is to perpetuate the whole. The origin of all life is God, and the destiny of all is God; he is the beginning and the end of creation, the first and the last, the Alpha and the Omega,—the beginning in whom is involved the universe; and he was all these nineteen hundred years ago, in the fullness of the Godhead bodily, the Word made flesh, the Creator in the natural world.

The Almighty is related to humanity by ties of consanguinity; he is, specifically, the perfect man, the ruler of the cosmos. A practical illustration of the processes of the perpetuity of the divine Being and the universe, is in the common seed. The seed is the creator and the created; it perpetuates itself through death and life, through the processes of involution and evolution. The seed produces the plant, and the plant produces the seed. In accordance with the same law of reproduction, the Almighty creates the cosmos *in himself*, by involving the whole: then he sows himself in the human soil, and the creator is produced from that soil in the consummation of the cycle, when he is resurrected in his perfection as the seed, the personal, tangible God, the Creator of the tangible world.

The Coming Storm.

EDITOR FLAMING SWORD:—(1) Is the Koreshan Unity expected to become a hiding-place for those who desire shelter from the coming great revolution? I have looked to the socialist movement to provide the organization that would be able to maintain neutrality in this stormy period of the world's history, and finally establish the divine economy; but they are going wild into politics, and will afford no hope on this line. (2) Do you teach that the resurrection will take place before the storm breaks out?—J. H. C., Bonham, Tex.

(1) The Koreshan Unity is the ark of safety for those who will escape the terrors of the impending revolution. It is the nucleus of the new church and state, and will constitute the great battery of life, which will finally make its influence felt throughout the entire world in the establishment of the new kingdom. It contains the germ of evolution of the new order, and it will be preserved through the fires of the coming trouble. So far from the socialists maintaining neutrality, they are leading directly to the conflict, in its fight against so called capital; and those who follow the socialists in hope of peace or protection in the coming storm, will be sadly disappointed. The world is now entering the first great woe—the war of capital and labor; and socialism, with its followers for the most part in the labor organizations, cannot escape the conflict.

(2) Read carefully the article by KORESH in this issue—"Nearing the Great Consummation." The manifestation of the Messiah is the beginning of the resurrection; his work culminates in the manifestation of the 144,000 sons of God. We are now in the transition period; the Messiah has already appeared, and is performing the work of his office; but the sons of God will not appear until the storm is over. The new kingdom will be established upon the ruins of the old world.

Promiscuous Replies.

EDITOR FLAMING SWORD:—What is the Koreshan teaching concerning telepathy and clairvoyance? Is the practice of them to be considered in any way disorderly or hurtful, and in the same category with spiritism?—M. A. P.

The Founder of Koreshanity does not encourage the development and use of the psychic faculties, for the obvious reason that it is now necessary to insulate the mind against the forces of fallacy which prevail because of the breaking-up of spiritual spheres. He advises all his people to keep entirely in the natural, in the use of the intellectual faculties for the comprehension of scientific truth for the purpose of making an application of the same to life. This attitude is not assumed in denial of the existence of these functions, but because, at the present time, the exercise of them subjects one to influxes which are likely to prove detrimental. The guards of the mental spheres are not sufficiently fortified against the adverse subtle essences, to warrant the cultivation of these functions until after the Messianic baptism. At the present time, we place telepathy, clairvoyance, hypnotism, mediumship, the voluntary exercise of the dream and visionary functions, etc., among the things detrimental to the most rapid advancement in the study and application of scientific truth.

EDITOR FLAMING SWORD:—Sometime ago I sent you a little book entitled "The Destiny of America," and made the request that you express an opinion regarding it. Thinking that perhaps you have overlooked it, I renew the request.—J. F. I.

"The Destiny of America," as revealed to Jonathan Erskine Hollingsworth in a trance, purports to have been written in 1892, foretelling the destruction of the Maine in Havana harbor, the Spanish-American war, the coming revolution, and the new order of society; but it had the misfortune to have been published after the Maine was destroyed. However, we do not doubt that in the trance, the mind of the author came in touch with some prophetic sphere, but which was not divine. The most important events and changes of the future he failed to see—the manifestation of Deity in humanity, the founding of the New Jerusalem and the universal Empire—in fact, he failed to see anything in the divine kingdom. In place of these realities just before us, he "saw" the inhabitants of Mars, and tells how they signaled sympathy to the earth in the time of the great revolution! He has not pictured the real destiny of America—the destiny which must come through Koreshanity.

Koreshan Cosmogony.

A Correspondent is Convinced of its Truth, and Welcomes the Light of Koreshan Universology.

EDITOR FLAMING SWORD:—I have been a reader of THE FLAMING SWORD for nearly a year, and I have read the CELLULAR COSMOGONY with great interest. I have particularly noticed the account of the demonstration of the earth's concavity; the description of the Rectilineator, the materials of which it was made, and the results of its application in survey. I find that it is a matter of record, sworn to before a Notary Public. Every thinking mind must admit that a straight line will determine the contour of any surface, whether it be convex, flat, or concave; and every opponent of this long line of logical demonstration should hold his peace, or march himself to the field of investigation. The great Carpenter gives to the world a measure, and asks the world to measure his works!

Now while I have not seen any of the Koreshan instruments, and am not in position to know absolutely, I do find that facts corroborate the published results, and the evidences are multiplying in my view, about as thick as hail! On the other hand, the Koreshan doctrine is continually whipping the old school advocates from pillar to post. To express our admiration for the mind that is giving to the world the scientific interpretation of the universe, would be to rehearse his whole work; but you ask for our opinion of the CELLULAR COSMOGONY. I find that some men who have not read the book are more ready to express an opinion regarding it, than one who has made a study of it. It is written as Jesus the Christ taught—in positive, authoritative language; and it should be read by the so called teachers of the world. Koreshanity is among us, and it is not destined to die a natural death. To many who are opposing it, it has already become a thorn in the flesh.

In conclusion, I will say that I can never afford to be without the Koreshan literature; and as I see the way open, I will use my intellectual powers for the purpose of comprehending (in part at least) the great truth expressed to the world by the Founder of Koreshanity.—J. H. D., Kingston, Tex.

Greatest Work Outside the Bible.

EDITOR FLAMING SWORD:—I consider the CELLULAR COSMOGONY the grandest and most truthful work I ever read, outside the Bible; and I am glad that Koreshanity demonstrates the truth of the Scriptures, and puts to route and shame the fallacious theory of modern astronomy. Thank God, the teachers of fallacy are at last found out, through the discovery of the true form of the universe—that the earth is concave instead of convex! To say that I am pleased with the CELLULAR COSMOGONY is to say but little that might be said concerning it; for it is the paramount work of the times. Wishing you Godspeed, I am,—J. J. L., Livingston, Mont.

* * *

Are We In It?

The Earth a Hollow Globe and the Inhabitants Thereof on the Inside.

Mrs. Lydia Gray, a representative of Koreshanity, who is in the city as agent for DR. TEED'S and Prof. Morrow's much-talked-of work on the Cellular Cosmogony, which aims to establish a new Geodesy, proving that the earth is a concave sphere,

put the volume in the hands of a *Journal-Democrat* man yesterday and asked for a review. The charge was accepted with reluctance, but the writer found to his astonishment that the work was wonderfully interesting.

DR. TEED claims that the earth is a hollow shell, with a curvature of eight inches to the mile, the inhabitable portion on the inside. Within the shell, eight thousand miles in diameter, are three atmospheres, in which are the electro-magnetic solar and stellar systems, comprising the sun and stars, and their reflections, the planets and moon.

Prof. Morrow's portion of the work is devoted to the results of a series of experiments undertaken for the purpose of mechanically proving the hypotheses put forward by DR. TEED. The most interesting and weighty experiment was made on the west coast of Florida. An absolutely straight line surveyed in two directions from the vertical point of a perpendicular, and at right angles to that perpendicular, would, of course, if the surface of the earth were convex, extend into space; if concave, would strike the earth, as the chord of a concave arc. Prof. Morrow, from a certain elevation, ran a line which came in contact with the sea four miles from the given perpendicular. This would be the best of evidence if, as the experimenters claimed, the line was an absolutely straight one. But this indispensable condition does not seem to the writer to have been absolutely proven.

The apostles of the New Geodesy explain with much ingenuity eclipses, change of seasons, and meet skilfully such objections as seem to support the theories of convexity. They would be wiser if they confined themselves to what their experiments seem to prove. Claims are made that the crusts of the earth are composed of the seven noble metals, with a stratum of gold on the outside, but no proof is offered in support of such a remarkable statement.

While the propositions advanced by the new school are usually hooted at as absurd, they follow for the most part as naturally from the initial premises as the theory of Copernicus from his starting point. Let Prof. Morrow once absolutely establish that his mechanical contrivance projects an absolutely straight line, and all accepted theories will be exploded.

The book will at least repay a careful reading, as it is admirably written and will furnish much food for thought. Albuquerque (N. M.) *Daily Journal-Democrat*.

* * *

The World's News.

Apr. 11.—Startling news of great Boer victory near Brandtford, Orange Free State; 600 British killed and wounded, and nearly 1,000 are taken prisoners; also reported capture of 900 British soldiers by the Boers, at Kroonstadt; serious blunders believed to have been made by the English war office; heavy fighting raging at Wepener.—Action of senate committee excludes Senator Clarke, of Montana.—Chicago thieves obtain \$40,000 in diamonds and jewelry from residence of O. W. Potter.—Gen. Gomez, the Cuban leader, goes to his home in San Domingo.—Columbus, O., banking-house fails.—Chicago labor war continues.—Apr. 12.—Gen. Baden-Powell reported killed at Mafeking.—Boers expected to besiege Lord Roberts' army at

Bloemfontein.—Activity of Boers surprises London; England again in suspense.—5,000 Maryland coal miners strike.—Methodists abolish Wesley's rule prohibiting dancing.—"Golden Rule" Jones speaks at Chicago.—Apr. 13.—American authorities are having trouble with Filipino friars; they refuse to become Americanized.—McKinley signs the Porto Rican tariff bill.—Trainloads of people rushing to Paris to witness the opening of the world's fair.—Australia desires to become independent.—Telegraph operators on Southern railway strike.—Austin, Tex., man invents an airship.—Landslide buries a portion of Prague, Austria.—Boers again threatening Buller in Natal.—Apr. 14.—World's fair at Paris opened by President Loubet.—Citizens of Chicago spending \$150,000 for Easter flowers.—House passes resolution favoring election of senators by the people.—Helen Gould besieged with requests for charity donations.—Boer consul to Great Britain predicts that the Boers will win.—Firemen on Lake steamers threaten to strike.—Apr. 15.—Easter!—Rumors current that the Dewey candidacy is inspired by spirit of revenge because of failure of the Admiral to obtain fee of \$10,000 for services as Philippine commissioner.—Rufus Wright, Chicago millionaire, shot by a woman.—New York World issues 155-page Easter edition, devoted to the interests of the Catholic church.—Chicago art association denounces advertising bill-boards.—Austrian military expert declares that England will lose in her war against the Boers.—Peace of Europe endangered by attitude of France toward Morocco.—Apr. 16.—Spanish ambassador at Washington refuses to accept invitation to attend Dewey fete at Chicago, May 1.—Tornado sweeps Kansas.—Dr. Parkhurst assails the Presbyterian creed.—Czar and nobility celebrate Easter at Moscow.—Boer envoys visit Holland on a secret mission; welcomed by thousands at The Hague.—Apr. 17.—Militiamen meet strikers at Croton's Landing, N. Y., and bloodshed results; strikers are well armed, and labor leaders refuse to discuss situation with employers until the soldiers are withdrawn. Hopeful spirit prevails at Pretoria; Boers confident of winning; declare it impossible to take Pretoria.—Chicago tailors return to work, surrendering the points for which they fought.—Belgium endeavoring to quiet the revolt in Congo Free State.

* * *

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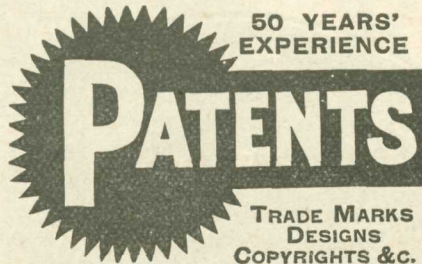
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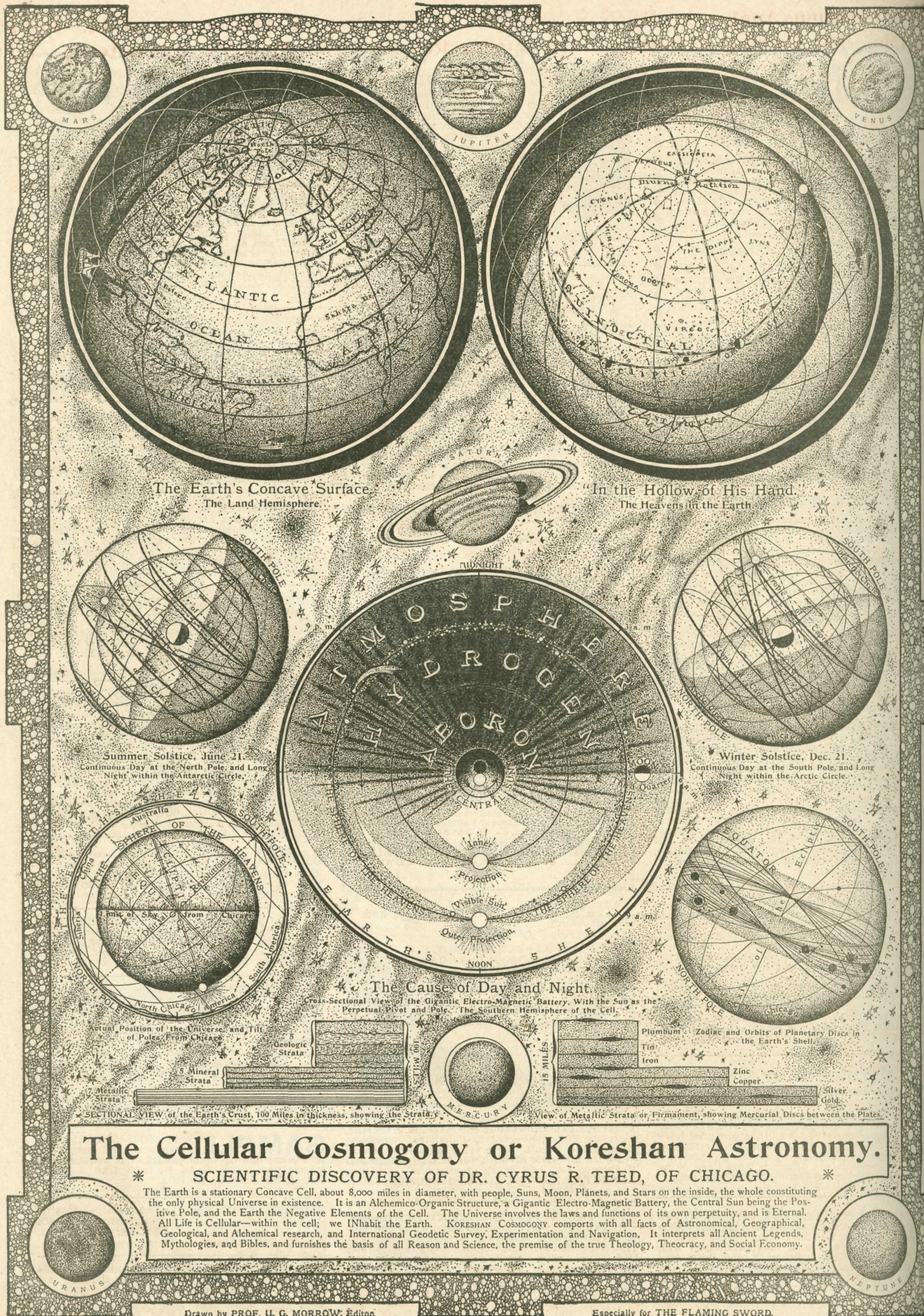
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